

Christian Reflector.

H. A. GRAVES, } Editors.
E. WORTH, }

(Vol. 8.)

BOSTON, THURSDAY, JANUARY 16, 1845.

(No. 3.)

Proprietors, { W. S. DAMRELL,
H. A. GRAVES. }

A Religious and Family Newspaper,
PUBLISHED WEEKLY AT
No. 11 CORNHILL, BOSTON, & CONCORD, N. H.

TERMS.—\$2 in advance; \$2.50 after three months.
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Christian Reflector.

For the Christian Reflector.

Mesmerism and Miracles.

MESMER. EDITORS.—We were lately favored
in this village with a series of lectures on
mesmerism, by Dr. Le Seur, in the course of
which the position was assumed, that the
miracles of Christ and of the apostles were
wrought by mesmeric power. I see by the
N. Y. Observer that he has promulgated the
same notion in other places. Now I have
nothing to say against mesmerism, nor do I
wish to injure Dr. Le Seur; I presume that
his ardent devotion to this new branch of
physics has impelled him, like too many
others in the infancy of a science, to a too
hasty and too large a generalization. I have
no reason to believe that Dr. Le Seur is the
man to desire, were it in his power, to strike
down the pillars of Christianity. Still, I
have no doubt that this is the tendency of
his theory, just so far as it is received, and
pushed to its consequences. It is a happy
circumstance, that dangerous premises may
lie together in some men's minds without
danger to themselves, either because of the
badness of their logic or the goodness of their
hearts. Their security, however, may en-
danger others the more.

But were the miracles of Christ and of the
apostles wrought by mesmeric power? The
question itself involves an absurdity. A
mesmeric phenomenon, though at present
strange, because less familiar, is no more
miraculous than electrical phenomena. In-
deed, no one pretends that there is anything
in it supernatural. On the contrary, all that
is claimed for it, by its most zealous friends,
is, that its facts are only developments of a
purely physical law before undiscovered, or,
perhaps, are referable to a modification of the
law of electricity. But a miracle is, in its
very nature, above law, and contrary to
law, in other words, super-natural. Its ex-
istence supposes the immediate exertion
of divine power. Hence, and for this reason
alone, miracles are the proper and suffi-
cient attestation of a revelation from heaven.
Could they, by any possibility, be wrought
by the unaided hand of man, they would, at
once, lose their character as signs of God to
the truth. Nicodemus gave the whole theory
of a miracle, when he candidly confessed to
Christ, 'we know that thou art a teacher
come from God, for no man can do these mir-
acles which thou doest, except God be with
him.'

To affirm, therefore, that a miracle is
wrought by mesmerism, is to affirm it to be
no miracle, but a merely natural phenom-
enon which any one, sufficiently acquainted
with the laws of nature, may exhibit, whatever
his moral character.

But I return to the purport of the question.
Were the pretended miracles of Christianity
wrought by mesmeric power?

The Pharisees referred them to satanic
agency, the ancient pagans to the power
of magic; but whether wrought by Satan, magic
or mesmerism, in either case, equally, the
foundations of Christianity are demolished.
Christ could not demand the faith of men in
his mission, unless he could show them genu-
ine, unmistakable credentials, and miracles
alone could be such credentials. And it was,
in fact, on this basis, that he claimed their
belief in him as the Messiah. 'If ye believe
not me,' that is, my bare word, said he,
'yet believe the works.' 'The works that I do
bear witness of me.' Their rejection
of him, when they witnessed, too, the
stupendous miracles he wrought, was that
which stamped their rejection with guilt.
Says Christ, 'If I had not done among them
the works which no other man did, they had
not had sin.' It was on this account, more-
over, that he denounced, as forever unpar-
donable, the effort of the Pharisees to satisfy
their confiding followers that his miracles
were the result of satanic agency, since it
sought to wrest from him, and to destroy, at
the very outset, his only credentials.

Again, even those miracles which first
suggested the idea that mesmerism was em-
ployed in their operation, are specifically
represented by the scriptural account as
wrought by a totally different power. Take,
for instance, the cure of the lame man by
Peter and John, as recorded in the 3d chap-
ter of Acts. The mesmeriser reminds us,
that the lame man was first directed to look
upon the apostles, and that then they fasten-
ing their eyes upon him, as in modern mes-
meric operations, the influence was imparted,
and the cure effected. But let us examine
the language of Peter himself in relation to
the cause of the cure. 'Why,' says the
apostle to the crowd, as they gathered around
him in wonder, 'why look ye so earnestly on
us, as though we by our own power had made
this man to walk?' And again, (r. 16)
'His (Christ's) name, through faith in his
name, hath made this man strong, yea, the
faith which is by Him, hath given him this
perfect soundness in the presence of you
all.'

Further, the power of working miracles is
represented in Scripture as coming on the

apostles and primitive Christians, suddenly,
and at a particular time. Thus it came
upon the apostles, and others, on the day of
Pentecost. Thus it came upon Cornelius
and other Gentiles, during the preaching of
Peter. Thus it came upon certain Ephesian
disciples, by the imposition of the hands of
Paul. So, in every case, it is represented as
a gift imparted. But, according to the ad-
vocates of mesmerism, the mesmeric power
is inherent in all; it is not a power imparted,
—a gift conferred,—but a faculty developed,
making the two cases so essentially unlike,
that no true philosopher would think of rea-
soning from the one to the other.

Lastly, mesmerism, at the present, does
not even pretend to a power, in any impor-
tant respect like that of the apostolic times.
One of the most common of the miraculous
powers conferred on the believers, was that
of speaking various languages which they
had had no acquaintance until the moment
of the Holy Ghost's descent upon them. I
can conceive of no greater miracle than this,
not excepting even the evoking of the dead
from their graves. But if mesmerism must
shrink before such an exhibition of power
to utter insignificant, then let it learn
a becoming modesty, and keep within its
own circle, nor presume to intrude arrogantly
and rashly, amid the almighty workings of
a present Deity.

Millbury, Jan. 1845.

For the Christian Reflector.

Oaths for Professors of Religion.

MESMER. EDITORS.—I have frequently
noticed that those professors of religion who
were accustomed to profanity previous to
their conversion, are sometimes almost at a
loss to know what words to substitute in the
place of their former asseverations. They
cannot be content with simple statements,
but they must confirm their statements, or
express their various emotions, by an oath.
For be it remembered, that to confirm an
assertion, or any emotion, by anything, is an
oath to all intents and purposes. It is as
much an oath to say 'by my shoe' or 'by
the great horn spoon,' as it is to use profane-
ly the name of the Deity. This the Saviour
intimates in the following: 'But I say unto
you, Swear not at all: neither by heaven,
for it is God's throne; nor by earth, for it is
his footstool; neither by Jerusalem, for it is
the city of the great King. Neither shalt
thou swear by thy head, because thou canst
not make one hair white or black; but let
your communication be, Yea, yes, Nay, nay;
for whatsoever is more than these, cometh
of evil.' I italicise the last clause to call
attention to it. James also makes a similar
statement to that of the Saviour. He pro-
ficiently heard something of this Christian
profanity. Hear him: 'But above all things,
my brethren, swear not, neither by heaven,
neither by the earth, neither by any other
oath; but let your yea be yea, and your nay,
yea; lest ye fall into condemnation.'

'Neither by any other oath.' How plain!
I have for some time past noted the oaths
of professors of religion, and as it may, per-
haps, correct some faults, I will give you readers
a short list:—'By George, by Judas, by Joe,
by Hannah, by Harry, by heavens, by jinks,
by Holland, by Jimmy, by hokey, by gorrey,
by Jeemes Rice, by mighty, by thunder, by
jolly, by juniper, by granny, by golly, by
gumpy, by the horn spoon, by the hokey-
poker.'

I might give many more, but this must
suffice. There is a modification in asser-
tions found in the following: 'I vow, I
swore, I swan, I swanny, I van, I yum, I
swan, I sminks, I snum.'

Christians sometimes use other expres-
sions, which violate the rules of Christ and
James; such as, 'gorram it, luddy, (for
Lord), condemn it, golly, darn it, mercy
on me, Lord, my soul, Lord o' mercy.'

I hope that these few words will set
you to thinking, as are addicted to the use of
any of the foregoing expressions. Christians,
'swear not at all!'

LISTENER.

For the Christian Reflector.

Papish Doctrines.—No. 1.

MESMER. EDITORS.—There has seldom if
ever been a time, when the Church of Rome
received so large a share of the public atten-
tion, in this country, as at the present. She
is, at this moment, 'the observed of all ob-
servers,' and attracts the notice of every
watchful eye, like some alarming and porten-
tous sign in the evening horizon. A severe
and searching scrutiny is ever fixed upon her,
and her past course, her present efforts and
her future designs are alike arranged before
the tribunal of public sentiment. The Head
of the church seems to be training and lead-
ing on the sacramental host to a conflict
more severe than that of the sixteenth cen-
tury; and for this purpose, to have caused
the mantle of Wickliffe and Huss, of Luther
and Knox, to descend upon not a few of the
present generation, in various parts of the
world.

We rejoice that it is so. But let it not be
forgotten that the 'mother of abominations'
is also preparing for the conflict, and arming
herself like a giant for the warfare. And if
artful manœuvres and bold strokes, if secret
underminings and open attacks, if arrogant
pretensions and humble petitions, if the
power of sophistry and deception, and the
influence of imposing ceremonials, if appeals
to the sympathies of the weak-minded, and
to the passions of the multitude,—if all these
combined can overthrow the truth, or subvert
the right, there is truly reason for alarm.
We are told that during the last year one
Association in Lyons, France, sent more than
\$200,000 to aid in establishing Popery in

this country. We know that, in the newer
portions of our land, whole communities have
been already brought under its influence, by
means of Popish priests, chapels, nuns and
seminaries. We are told that extensive plans
are matured and openly published in Europe,
for promoting the emigration of foreign Cath-
olics to this 'land of promise.' And we can-
not conceal from ourselves the fact that
America is selected as the future head quar-
ters and nucleus of that system of religion, or
rather of absolute despotism, which has so
long scourged a large part of the old world.
Whether these expectations shall be realized,
and our children receive the yoke of civil
and religious tyranny, or whether truth, and
light, and freedom shall triumph, is speedily
to be determined.

Who, then, will not say, 'Let there be
light!' Who does not desire that Romanism
may be held up in its true colors, and seen as
it is, and as it ever has been? There is
power in truth,—there is irresistible argu-
ment in facts; and the writer, for one,
believes that these weapons are destined yet
to humble the pride of the imperial city, and
wrest the sceptre of power from the bastard
successor of St. Peter. Let Popery be seen
generally as a political institution, clothed in
the garb of religion,—let history thunder out
its condemnation in tales of blood and perse-
cution, of perfidy and treason,—in a word,
let this gigantic system of Satan be represented,
not as the Romanism would have us see it,
but in all its phases,—let this be done, and a
mortal blow will be struck. We believe the
Roman Catholic controversy is to be the con-
comitant of the age. Too much, therefore,
cannot be said on the subject, provided it be
said in a right spirit; nor can the truth be
reiterated too often. We have no fear of
facts. Let them be kept constantly before the
public mind, till they produce their legiti-
mate effects.

It is the writer's design, in subsequent
articles, to throw some light on the doctrines,
practices, maxims, superstitions, persecutions,
despotism, &c., of the Romish church. Our
attention will be confined principally to facts,
many of which will be gathered from Popish
authorities themselves. Read them, and then
judge whether the hard things that are said
about this system are uncharitable and un-
christian. Read them, and decide whether
there is any danger to be apprehended from
the spread of this religion in our own land,
and among our own countrymen.

BOWDOIN.

For the Christian Reflector.

One-ideism.

And what new *ism* is this? No new re-
ligion, but old as the pure, and true. Not
peculiar to any one time or people, but ex-
isting in every age of the world, more or less
prevalent. One-ideism!—it is the applying
and carrying out of the great principle of
truth, in reference to a single object only.
From the existing facts, and a knowledge of
the general principles of truth, it is evident,
conclusive, from the premises, that truth
demands this or that object to be sought.
The seeking this object comprises the sum
total of the one-ideate's duty—it is his re-
ligion.

In one sense, true religion is one-ideism;
for a single idea will define it. A greater
than Moses has said that it is 'love.' This
is the fulfilling of the law. But there is
great meaning in this single word. It is a
principle, the fundamental principle of all
truth. That which, under every supposable
state of things, is not the dictate of this
principle, a pure benevolence, or that which
it would not approve, cannot be duty—it is a
falsity. This principle governs the true
Christian, and he studies and marks its ap-
plicability to every state and condition in which
he may chance to be placed, and aims to carry
it out in all things. This principle is applicable
to every state of things; and were it adhered
to, and carried out, thus, this world would
be a reformed world.

But the modern one-idea-man can see its
applicability but to a single object. He has
no care for any other. This one object
bounds his vision. It has increased, in his
estimation, until it is that without which no
other good can be obtained. On his success
depends the world's reformation,—so he thinks
and feels. His work has become magnified
to such vast importance, that he is ready, as
is quite natural, to censure and denounce
those who do not sympathize with him.—

His neighbor may have learned his duty, in
reference to this particular object, and feel
the need of the evil being removed as well as
himself. He also sees the applicability of
the same principle to a thousand other things,
and cheerfully gives every object its due
prominence. But for this he is censured;
unless he comes out and exerts his whole
strength to secure this object, he is declared
and published to be in favor of the evil that
is sought to be removed. Just as though
any man of sense and sound judgment would
spend all his strength in brushing a fly from
the horn of his ox, or in his labors to save
his spectacles when his life was in danger.

Thus, many abolitionists, temperance men,
Fourierites, churchmen, and all hobby-men,
are of the *isms* we have described. They
would make the world believe that there is
no other evil in the world, but the one they
are laboring to remove, that there is no other
good than that which they are striving to
obtain. They think, talk, pray, preach and
print about nothing else; and they have
brought themselves up to that pitch of fanat-
ism, that they no doubt regard all those who do
not sympathize with them, as given up to the
unconquerable mercies of God, being indis-
solubly wedded to the evil which they would
remove. No wonder, then, that they are so
harsh, sour and denunciatory. No won-

der they run into every wild scheme and
project, in time. They never examine a sub-
ject in all its length, breadth, connections and
relations. It is enough for them to see and
know that there is an evil, a real evil, and
they are ready to leave every thing else, to
attack and remove it. As in the story book,
the son got his hold upon a log, for the pur-
pose of driving the sheep from the meadow;
which resulted in its coming down upon the
father and crushing him to death. It matters
nothing to these modern reformers, how much
evil is caused by their deserting their post; it
is enough to remove a single evil on which
they have chanced to fix their eye.

Thus, these men are all anti-slavery to-day,
all temperance to-morrow, next day Miller-
ites, next week Fourierites; and the next you
will hear of them, is in the ranks of the in-
fel, battling against all religion. Poor human
nature, thou art fallen, *thou art broken*, and yet
thou regardest thyself whole! Poor blind
man, boasting of your own clearness and
strength of vision! How narrow, and crip-
pled, and weak, is such a religion! It possess-
es no reformatory power. Its effects will, in
time, react its own destruction. C. B. S.

The Minister's Death-bed.

[The following excellent selection has been copied by
a friend, and sent to us for publication. Its author is the
Rev. Dr. Storrs.]

O, that death-bed scene! On earth, there
is nothing like it! Whether the monarch or
the philosopher die, there is no thrill of ag-
ony or delight felt in other worlds, like that
created by the departure of the minister of
God from the scene of his mighty responsi-
bilities. Almost can the eye of sense dis-
cern the scroll in the hand of the recording
angel, bearing on its flaming page the deeds
of the summoned spirit, and the forthcoming
sentence, 'Well done, good and faithful ser-
vant, enter thou into the joy of thy Lord!'
or, 'Bind him hand and foot, and cast him
into outer darkness, where is weeping and
gnashing of teeth forever.'

The gay drapery of the world falls off—
the airy fancies that had filled his imagina-
tion vanish away, and the material universe,
like a naked skeleton, stands out before him,
bearing on its front in broad capitals of lurid
light, the oft-forgotten truth—'Vanity of
vanities, all is vanity!' Around him minge
the angels of light, and the fiends of dark-
ness. Hell discloses its fiery depths. All
is solemn now—whether 'the angels of
mercy' bear the spirit triumphantly upward,
or despair seize its victim, and drag him
down to the realms of endless night. Then
comes the day for which all other days were
made—when the good man and the mean,
the mighty man and the slave, the priest of
the altar, and the door-keeper of God's house,
shall stand before the bar of eternal judg-
ment.

'O my soul, hast thou fought the good
fight, and kept the faith—has the word of
God been within thee as a burning fire, shut
up in thy bones—hast thou conducted others
through tears and prayers to heaven's gate—
have none perished through thy negligence,
and love of ease, and fear of man—canst
thou meet the Judge of all, and appeal to
him, that none have stumbled over thy bad
example, formality of service, vain glory
and ambition, into the world of woe! Hast
thou not accusers there, who will testify,—
'You saw me in the way to ruin, and held
your peace—you knew me to be thoughtless,
and did not warn me—to be presumptuous,
and did not rebuke me—to be entangled in
the mazes of error, and vicious indulgence,
and did not make an attempt to extricate me
—if you spoke, it was to flatter—if you la-
bored, it was to secure favor—if you labored,
it was for the meat that perisheth!'
Ah me! what cursing will fall upon the mur-
derer of souls. Ministers of Christ, take
warning; lest sinners in the solemn day of
final reckoning cast upon you the withering
relection, 'No man cared for my soul.'

The Social Existence of Heaven.

We are endued with social natures; but
the purposes for which these were given us
cannot be attained, unless we are capable of
knowing the beings by whom we are sur-
rounded. Hence our beneficent Creator has
conferred upon us this capacity. By virtue
of this we know when to unbosom our
thoughts, and when to maintain a proper re-
serve. We know to whom we may speak
of our griefs, or pleasures, and to whom they
would be as idle tales. And unless at death
the faculties of the mind are changed, believ-
ers will have the same social natures in heav-
en which they had on earth; and to receive
all the gratifications of which they are capa-
ble, they must have the power of recogniz-
ing their celestial associates.

We shall be confirmed in this sentiment
when we recollect, that heaven is frequently
represented to us as a state of social ex-
istence, the most perfect of its kind. It is de-
scribed by the expression, 'the general as-
sembly and the church of the first born.' Its
inhabitants are denominated, 'the spirits
of just men made perfect.' But how cir-
cumscribed would be the satisfaction of be-
ing in the most august and splendid assem-
bly in the universe, if we did not know an
individual there! The consciousness of be-
ing a stranger, 'like unknowing and un-
known,' would take away that deep interest
which would otherwise be experienced, and
keep down every rising emotion of joy.

Hence, it appears to me, that so far as the
fellowship of the 'saints in light' is con-
cerned, were they not permitted to know one
another, heaven would be deprived of one of
the highest charms of social existence, and
those who are there would be unnecessarily

debarred from what might be a never-failing
source of blessedness. But this cannot be.
The state of society above is the most exalted
and perfect. And therefore, whatever knowl-
edge is necessary to give confidence to inter-
course, or to direct in the choice of topics
connected with the past history or congenial
to the peculiar character of those who may
commune together, will no doubt be pos-
sessed.—Dr. Sharp's Sermon.

For the Christian Reflector.

'None but Christ.'

'AND WHEN UPON THE PRECIPITOUS SLOPE OF CHASTITY'
When up to heaven's high court I come,
And stand before that dreadful bar,
The blood of Christ, and that alone,
Will be my whole dependence there.
No wealth to plead,—no glittering gem,
Can help me meet the solemn test;
The blood of Him of Bethlehem
Alone can calm my throbbing breast.
No names of honor,—titles high,
The least avail can be to me;
The guiding stream of Calvary
Will constitute my only plea.
No partial favor, tears, or bribe—
No works my hands have ever done,
No hope in any one beside—
None but in God's dear bleeding Son.
If none but Christ can save me then,
When would I stand trembling at that bar,
None now should have my heart but him,
While travelling swiftly onwards there.
Ashfield, Jan. 1, 1845. D. F.

The prevailing Spiritual Dearth.

[The low state of religious feeling in our American
churches, and the scarcity of revivals during the last
year, has awakened much painful solicitude among the
true pious, of all denominations. We find in the last
number of the Boston Recorder a good article suggested
by state of things. Its length forbids our copying the
whole, but the following extract we earnestly commend
to the Christian reader's attention.]

There is great danger to the interests of
our country, while this state of things con-
tinues. It is in vain for us to rest the hopes
of our country upon the success of any
particular party in politics, or any particu-
lar set of measures. The only thing that can
secure the permanency of the excellent in-
stitutions bequeathed to us by our fathers,
is, integrity in those who administer them,
accompanied with God's blessing. And,
the only thing which will ensure us these, is
the progress of true religion, to such a de-
gree that the whole mass of our population
will be leavened with it. But this can
never be, at the rate we are going on at
present. Nothing but the continued preva-
lence of extensive and powerful revivals
of religion can keep pace with our rapidly
increasing population. If revivals of re-
ligion are to cease, our country is to be
overrun with irreligion and error; and
where these are predominant, liberty can
not survive.

There is alarming evidence that the last
great struggle with the man of Sin—Anti-
Christ—the Roman hierarchy—which is
called in the Revelation, 'the battle of the
God Almighty'—is approaching. The
deadly wound of the beast is so far healed,
that he is reviving his energies in every
quarter of the globe. He has set his heart
upon possessing our fair land. We must
meet him in the field, whether we will or
no. And the Lord only knows whether or
not the fires of Smithfield will be rekind-
led upon our shores, and the inquisition
set among us. We are not prepared
with the present standard of piety, to meet
this crisis. We need a great increase of
grace—a deepening of the tone of piety,
and a great increase of the numbers of the
pious, to prepare us for a renewal of the
conflicts of the Reformation. There is
nothing, then, in this aspect of things so
foreboding and dreadful, as the withdraw-
ing of God's Spirit from our churches.
How inadequate are the results, in this
land, and among ourselves, compared with
the means employed. One plain and sim-
ple sermon, addressed to the consciences
of the hearers, on the day of Pentecost,
was the means of converting three thou-
sand souls. But how many evangelical ser-
mons have been preached in this land, the
year past? Probably more than half a
million. And how many prayer meetings
have been held? How many Bibles and
religious books have been circulated? And
yet, how small is the result. I do not
mean to intimate that these means have
been useless. No mortal can tell how
much good may have been accomplished by
them, in the sanctification of believers, and
the restraining of sin; and in the judg-
ment, they will bear a fearful testimony
against those who have heard and obeyed
not. Yet, compared with what they might
have accomplished, had they been attend-
ed with the rain from heaven, there has
been a great and lamentable waste of ex-
penditure. It has been like sowing wheat
upon the barren sands of Africa. But, had
it been attended with the same Divine
power, and to an equal degree, as Peter's
sermon on the day of Pentecost, every
Gospel sermon preached in this land the
past year, might have been followed with
similar results.

But, tares, weeds, briars, and thorns,
are less affected with drought, than the
wheat itself. So, error and depravity, in
all their forms, luxuriate without spiritual
rain. Hence, the interests of religion suf-
fer not only by what is not accomplished;
but the kingdom of Satan advances upon
the kingdom of Christ. The adversary
gains strength, while the sacramental hosts
slumber. The spirit of anti-christ, which
is the spirit of all error,—from Romanism
down to Mormonism,—depends not upon
the spirit of God; because it has not the
natural inclinations of men to contend with.
There needs no power from above to turn

the hearts of men to falsehood; for the im-
agination of man's heart is evil from his
youth, and men go astray as soon as they
are born, speaking lies. Hence, corruption
and error, of every form, will advance most
rapidly at such a time as this. Now is the
time for Satan and the Man of Sin, to reap
a golden harvest.

But, all the efforts to extend the kingdom
of Christ are crippled, at such a time.
Worldliness eats out the heart of the
church. The soldiers of the cross have
lost their courage, and their zeal for the
conquest of the world to King Immanuel
has sadly abated. They have dried up
their tears of compassion for a dying
world, and a small piece of silver conceals
from their view a world lying in wicked-
ness. Every enterprise of love and benev-
olence to a perishing world languishes at
such a time as this; and that not for want
of means, which are more abundant than
ever, but for want of a disposition. While
in a state of declension and backsliding,
the churches of our land look coldly on a
state of things, which, in a time of the
right hand of God's power, would have
called forth abundant resources. The
heavenly world wide open on every side,
and none to enter it, the missionaries of
the cross crushed under the weight of la-
bors too great for mortals to bear, and
many of them sinking in consequence to
an untimely grave—the Macedonian cry
coming up from the four quarters of the
earth, borne upon the wings of the wind—
yet, there's no ear to hear, no eye to pity,
no voice to respond. At the same time the
Man of Sin is on the alert, planting his
footsteps on every continent, in every great
city, by the side of every river, and in every
island of the sea—our own beloved land,
even parcelled out into bishoprics, and
claimed as a part of the pope's territory.
And these things will continue to wax
worse and worse, if the rain of righteous-
ness from heaven continues to be with-
held.

Rhode Island in Early Times.

[The following interesting facts of history, and just
remarks, we extract from Prof. Gamwell's Address before
the Rhode Island Historical Society.]

'The hostility which, from the beginning,
had characterized the intercourse of the
other settlements with the fathers of Rhode
Island, in 1643, was embodied in the con-
federacy which was established among the
colonies of New England. The leading ob-
ject of this confederacy was the mutual pro-
tection of its members against the Indians,
whose hostility was threatened on every side,
and against the rising settlements of the
French and the Dutch, with whom England
was then frequently at war. The circum-
stances of its formation are worthy of a
moment's particular consideration. The
contracting parties to the league were the
colonies of Massachusetts and Plymouth, of
New Haven and Connecticut, each of which,
by its Commissioners, signed the articles at
Boston, on the 19th of May, 1643. This
Union, Rhode Island was not invited to join,
and subsequently, at her own application to
be admitted a member, she was *deliberately
refused admission*; an act which, taken in
all its circumstances, stands out among the
most unchristian and inhuman, recorded in
Puritan history, in whose strange records
are so often blended the direst atrocity and
the loftiest virtue. Here was an infant,
feeble colony, situated between two power-
ful races of savages—the Wampanagges on
the East, and the Narragansetts on the West
—and separated by the wide Atlantic from
the mother country. Its people were of the
same Anglo-Saxon stock, and professed the
same Protestant faith with their neighbors.
They had come from England in the same
ships, which bore the colonists of Plymouth
and Boston, of New Haven and Hartford.
Like them, they had lighted the fires of
civilization in the wilderness, and, by their
beneficent influence with the Indians, they
had more than once saved the whole
country from the desolations of savage war.
Yet it was all in vain. They had adopted
the startling heresy, that men are responsible
for their opinions to God alone—that the
civil power may not interfere in religious
concernments—and that before the law of
the land, all should alike be equal—whether
Protestants or Papists—whether Jews or
Turks. For this opinion, which they had
dared to proclaim, and to carry into prac-
tice, they were placed beneath the ban of uni-
versal proscription, and were deliberately ex-
cluded from the alliance and the sympathies
of the whole civilization of the country—to
perish, it might be, from the wastings of
starvation and disease, or amid the terrors
of Indian massacre and confiscation.

At a recent celebration of the era of this
confederacy, in a neighboring State, a dis-
tinguished and venerable orator discoursed,
with more of rhetoric than of truth, concern-
ing what he was pleased to term 'the con-
scientious, contentious spirit' of the early
fathers of Rhode Island. But to what man-
ner of spirit shall we attribute this act of the
Puritans of New England, by which a Chris-
tian colony, of their own brethren, was
deprived of all the benefits of their neighbor-
hood, and left unprotected in the wilderness,
to contend with merciless savages, and
struggle alone against necessity's sharp
pinch? Was it mere indifference to the
fate of those whom they deemed heretics and
outcasts? Or was it the vain hope, that by
the pressure of want, or the threats of
Indian massacre, the colony would yield to
their confederate neighbors, and quietly sub-
mit to be partitioned among their several
jurisdictions? Whichever of these may
have been the motive, the act itself bespeaks

a dark and malignant bigotry, which cannot
be veiled, and for which it is in vain to
apologize—a bigotry which, indeed, need
not be dwelt upon, amid the general bias
of Puritan virtues, but which we may well
be proud to think, has left no traces of its
existence in the history of the character of
Rhode Island.'

Marriage Merchants of Paris.

[Dr. Cheever, describing the society of Paris, gives the
following account of a profession unknown in this coun-
try.]

There are some very peculiar occupa-
tions, at least we should think them such in
our country, of which, whether or not they
are to be considered as among the liberal
professions, it is hard to say. For example,
the marriage merchants with their bureaux,
transact a business of no little extent and
importance, comprehending operations of
great tact and delicacy, very far superior to
the sordid affairs of ordinary commerce.
How far they speculate upon the affections
it is difficult to determine, but they seem to
go upon the scriptural rule, Where your
treasure is there will your heart be also; and
therefore make the treasure their sole point of
calculation. It is with them a sort of arith-
metical problem, given, a certain amount
of treasure, to find, a corresponding amount
of affection; a problem ordinarily as easy
of solution in regard to earthly things, as it
is difficult in regard to spiritual. Take for
illustration one of their advertisements, which
I select word for word, from the newspaper.

'Marriage.—Persons desiring to marry
can with perfect confidence address them-
selves to Madame de Saint Marc; her rela-
tions with high society put her in the way
of giving information concerning widows and
young ladies having dowries and fortunes up
to two millions. Ancient house St. Marc,
under patent from the government.'

As this is a genuine advertisement, if any
persons to the eye of whom it comes, in
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